

Relationship between AI/LLMs and prolepsis

Post by “Bryan” of June 16, 2026 at 1:37 AM

[Quote from Don](#)

I don't remember Epicurus talking about the intermundia.

Let me throw in some quotes as a jumping-off point, I may be misunderstanding.

"...that Cosmoi such as this are also infinite in number is able to be thoroughly comprehended, and that such a Cosmos also has the force to be produced both in a cosmos and in the intermundia [μετακοσμίω] - which we say is the separation intervening between cosmoi" [Epicurus to Pythocles, Lives 10.89a]

"Acknowledging the divine to be eternal and incorruptible, [Epicurus] says that a god has providential care for nothing, and that there is no such thing at all as providence or fate, but that all things are made by chance. For the divine reposes in the intermundane spaces [ἐν τοῖς μετακοσμίαις], (as they) are thus styled by him (for outside the world he determined that there is a certain habitation of the divine denominated "the intermundane spaces [τὰ μετακόσμια]" and that the divine surrenders himself to pleasure, and takes his ease in the midst of supreme happiness) - and that neither has he any concerns of business, nor does he devote his attention to them."

Saint Hippolytus of Rome (fl.c. 210 CE), "Philosophical Questions" (Refutation of all Heresies) 22.3

[Quote from Don](#)

I find it hard to believe Epicurus would advocate for giant humans with quasi-blood floating in a no-place without a world to inhabit.

Philodemus' On Piety makes a clear case for this -- the idea is that a process can be eternal -- just as if a waterfall was always fed it would never stop existing, and all waterfalls are impervious to bullets, swords, and other direct damage.

Worlds are closed systems, so the waterfalls in a world will eventually stop -- but between worlds there is no closed system and the flow of matter is infinite.

Are you saying that Philodemus was going his own direction with the statements in that work?

Also, I feel as though Cicero tracks well here and can be supported from other angles, are you saying Cicero is making this up?

"And since it is agreed that the gods are most blessed, and that no one can be blessed without virtue, nor can virtue exist without reason, nor can reason reside anywhere except in human form, it must be admitted that the gods are of human appearance—yet that form is not a body but as it were a body, and it does not have blood but as it were blood. Epicurus, however, who has not only seen with the mind but also handled, as it were with the hand, things hidden and deeply concealed, teaches that the power and nature of the gods are such that they are perceived not by sense but by mind, and not with any solidity nor as countable things, like those which he, because of their firmness, calls steremnia; but rather through images apprehended by likeness and succession, since an infinite series of similar images arises from innumerable indivisibles and flows toward us, while with the greatest delight the mind, fixed and intent upon those images, grasps by understanding what the nature is that is both blessed and eternal."

Cicero (fl. 66 BCE), De Natura Deorum, 1.16.43 - 20.56 (Velleius' monologue)

[Quote from Don](#)

Amen (to use the religious term... still looking for a good Epicurean alternative).

I am being cheeky at this point -- you know the term better than most! The "religious-based" affirmative of choice was:

"ὣ ἡ Δία"

Philodemus quoting Epicurus, On Piety, 1.31.877-898

"ὣ ἡ Δία"

Plutarch quoting Epicurus, Non Posse, 1101A

"ὣ ἡ Δία"

Plutarch quoting Epicurus, Against Colotes, 1112E

"ἀλλὰ μὰ Δία"

Epicurus, On Nature, Book 28, P.Herc. 1479, fr. 13 (col. 2 sup.)

"ὣ ἡ Δία"

Eusebius of Caesarea quoting Epicurus, Preparation for the Gospel, 14.27.10, 779A

"ὣ ἡ Δία"

[unknown biographer], Life of Philonides, P.Herc. 1044, fr. 25 fin.

"ὣ ἡ Δία"

The Oxyrhynchus Consolation, P.Oxy. 2.215, col. 1, lines 1-11